

# Evang. = Luth. Schulblatt.

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## Vorwort.

Vor einigen Wochen wurde durch die großen, einflußreichen Zeitungen unsers Landes bekanntgegeben, daß die zehn Gebote offiziell von den "Wisconsin Colleges Associated" als Fundament für die Bildung des Charakters ihrer Schüler angenommen seien. Die Präsidenten von acht Colleges, die verschiedenen religiösen Gemeinschaften gehören, haben diese "platform" unterschrieben. Sie gaben als Grund ihrer Handlung an, daß die Rückkehr zu den alten Prinzipien, wie sie in den zehn Geboten niedergelegt sind, unbedingt nötig sei, um den aufkommenden Anarchismus und Sozialismus zu bekämpfen.

Diese Männer repräsentieren eine Studentenschaft von 6500 und verpflichteten sich gegenseitig, daß nicht nur jeder Professor, Lehrer und Hilfslehrer nichts lehren noch tun dürfe, was gegen die zehn Gebote oder die darin enthaltene Moral verstoße, sondern daß die zehn Gebote auch die anerkannte Basis der in den Anstalten zu erzeugenden Moral sein solle. Nach der Aussage einiger der anwesenden Vertreter befürchtete man zwar, in andern Erzieherkreisen ziemliche Unzufriedenheit zu erwecken, weil es der „freien Meinung“ oder der sogenannten „akademischen Freiheit“ oder gar der „akademischen Lizenzen“ zuwider sei, die zehn Gebote als Basis für die Charakterbildung anzunehmen, da die Materialisten das erste Gebot, die Vertreter der Syndikate das siebente Gebot und gewisse Mediziner das fünfte Gebot usw. nicht gelten lassen würden; aber trotzdem glaubte man, diese Basis annehmen zu sollen, da die zehn Gebote ein überaus treffliches Fundament zur rechten Erziehung in der Moral seien und doch manche jetzt im Lande und auf den Anstalten bestehende greulich übelstände beseitigen würden. Die "platform" lautet, wie folgt:

"The undersigned presidents of the Wisconsin Colleges Associated have agreed upon the following platform, which has reference to the students and to the teachers in these institutions:—

"It shall be obligatory to ground all students thoroughly in the fundamental principles of morality, in order that the reign of law may be promoted in individual and family lives and the perpetuity of our nation, with its democratic form of government, so dear to the heart of every American patriot, made secure.

"It shall be obligatory for every professor to respect the moral law, and to avoid teaching anything that is opposed to the Ten Commandments; which are an expression of the moral law, to which all right-thinking men, irrespective of creed, must subscribe in order that academic freedom may not degenerate into academic license.

"It is believed that, if this platform is carried out, sane, safe, and conscientious leaders, well balanced morally as well as mentally, will be developed to combat the menace of law-defying socialism and anarchism, and to solve the problem of industrial unrest."

Unterschrieben ist diese Plattform von folgenden Collegepräsidenten: Dr. Melvin M. Brannon, Veroit; Dr. J. D. Brownell, Northland; Dr. Henry C. Culbertson, Ripon; Dr. William C. Daland, Milton; Rev. Albert C. Foy, Champion; Dr. Herbert P. Goughston, Carroll; Rev. S. C. Noonan, Marquette; Dr. Samuel Plant, Lawrence.

Es ist ja nun nicht zu leugnen, daß das Sittengesetz das Fundament aller Moral in der Welt ist. Das von Gott auf dem Berge Sinai gegebene Gesetz ist eben die echte, wahre, untrügliche Auslegung und die einzig zuverlässige nähere Erklärung dessen, was Gott in das Gewissen eines jeden Menschen von Natur eingepflanzt hat, und somit das, was er von jedem Menschen unerbittlich fordert. Es ist daher auch selbstverständlich, daß die Moral oder die Sitte, wenn sie anders einigermaßen ordentlich bleiben soll, sich an dem Sittengesetz zurechtfinden und erneuern muß. Denn der Gebrauch des Gesetzes besteht ja darin, daß die Unwiedergebornen äußerlich in Zucht gehalten werden sollen, damit sie nicht in äußerliche grobe Sünden fallen. Paulus sagt mit dürren Worten 1 Tim. 1, 9. 10: „Und weiß solches, daß dem Gerechten kein Gesetz gegeben ist, sondern den Ungerechten und Ungehorsamen, den Gottlosen und Sündern, den Unheiligen und Ungeistlichen, den Vätermördern und Muttermördern, den Totschlägern, den Hurern, den Knabenschändern, den Menschen-dieben, den Lügnern, den Meineidigen, und so etwas mehr der heiligen Lehre wider ist.“

Der Mensch soll ferner aus den zehn Geboten die Werke erkennen lernen, die Gott gefallen und die er zu tun hat, damit er ein ehrbares Leben führe, wie die Schrift Ps. 119, 9 bezeugt: „Wie wird

ein Jüngling seinen Weg unsträflich gehen? Wenn er sich hält nach deinen Worten."

Endlich soll der Mensch aus dem göttlichen Gesetz seine Sünde erkennen lernen, wie der Apostel Röm. 3, 20 schreibt: „Durch das Gesetz kommt Erkenntnis der Sünde.“ Darum sollen die Menschen allerdings diese Gebote zur Regel und Richtschnur ihres Lebens machen. Soll nun aber der Charakter wirklich danach gebildet werden, soll ein stetiges und gleichmäßiges Handeln nach diesen Geboten zur Gewohnheit des Menschen werden, so müssen sie ein immerwährender, lebendig wirkender Grundsatz in ihm sein. Ein Charakter ist nicht der, der nur hie und da einmal, etwa wenn es ihm gefällt, oder wenn es in seine sonstigen Handlungen paßt, das als recht oder sittlich Erkannte tut, übt und treibt, sondern es muß bei ihm in Fleisch und Blut übergegangen und zur zweiten Natur geworden sein, das als recht und sittlich Erkannte zu reden oder zu tun. In seinem ganzen Wesen, in seiner ganzen Gesinnung, in allen seinen Werken und Handlungsweisen müssen sich diese edlen Linien, diese schöne Gesittung, diese sittliche Gesinnung eingeprägt und eingegraben haben. Sein Inneres darf kein anderes Gepräge tragen als sein Äußeres, sein leibliches Angesicht darf kein anderes sein als sein geistiges oder inneres, und dies muß bei allem Wechsel der Stimmungen und Lebenslagen sich doch in den Zügen gleichbleiben, die vom Moral- oder Sittengesetz eingeschärft worden sind.

Daß solche Charaktere eine gewisse Zuverlässigkeit verbürgen, ist selbstredend. Bei solchen Menschen weiß man schon im voraus, daß sie nach Grundsätzen handeln werden, die sie sich selbst gestellt haben, und die man sonst an ihnen erprobt hat. So weiß die Welt z. B. stets, was sie von einem aufrichtigen Christen zu erwarten hat und was nicht, wenn es sich um irgendeine Entscheidung über eine Sache handelt, die in Gottes Wort beleuchtet ist.

Solch feste, zuverlässige, nach sittlichen Grundsätzen handelnde Charaktere möchten jene Präsidenten der obengenannten Anstalten erziehen. Es ist ihnen jeder charakterlose Mensch zuwider, zumal wenn sie Prediger, Lehrer, Richter, Advokat usw. sind. Der charakterlose Mensch hat eben keine Grundsätze, nach welchen er beharrlich handelt und redet. Bei ihm entscheidet die augenblickliche Laune oder das persönliche Interesse, oder er berücksichtigt die Menschen, mit denen er zu tun hat, oder die Verhältnisse, unter denen er liegt. Er ist daher unberechenbar in seinen Handlungen und verderbenbringend für seine Umgebung.

Aber wird das Moralgesetz einen Menschen zu dem machen, was jene wünschen? Wird das Gesetz den Menschen so ummodellern, so um-

ändern und ihm die Kraft geben, danach zu handeln? Das glauben viele. Das glaubte auch jener Jüngling, der zum Herrn sagte: „Das habe ich alles gehalten von meiner Jugend auf“, bis Christus ihn eines Besseren belehrte. Das Gesetz kann zwar Ziele stecken und genau sagen, was der Mensch tun soll und wie er sein soll, wie auch Christus selbst sagte: „Tue das, so wirst du leben“; aber es kann uns nicht befehlen und wahre Sinnesänderung in uns schaffen. Es kann wohl die Richtung angeben, in der sich die rechte Bildung des Charakters zu bewegen hat, aber es kann nie uns die Kraft geben, diese Richtung einzuschlagen, noch die Ausdauer, darin zu beharren und dieser Richtung unentwegt zu folgen, bis das Ziel erreicht ist. Es kann unserm Lebensschifflein und unsern Gedanken wohl in bezug auf das äußerliche Leben als Kompaß dienen, der fortwährend die rechte Richtung anzeigt; aber so wenig der Kompaß dem Schiff die Richtung geben kann, so wenig kann das Gesetz uns Kraft geben, danach zu handeln. Es kann wohl ein Steuer für unser Leben sein; aber so wenig das Steuer ohne die fortbewegende Triebkraft des Dampfes und ohne die Kraft der lenkenden Hand des Steuermannes das Schiff vorwärts bewegen und seinen Lauf bestimmen kann, ebenso wenig, ja noch viel weniger kann das Gesetz unser Sinnen und Denken, unser Reden und Tun richten ohne die Triebkraft des durch das Evangelium geschenkten Glaubens und ohne die führende Hand des durch den Glauben in uns wohnenden Heiligen Geistes.

Womimmer bloße Moral gelehrt und zur Basis der Erziehung der Jugend gemacht wird, da mag wohl eine Zeitlang eine äußerliche Sittlichkeit glänzen, aber bald wird die Larve abgelegt, und das unbefehrte Herz wird mit seiner verderbten Gesinnung offenbar, und alle sündlichen Begierden des bösen Herzens entladen sich auf die Umgebung.

Die Schrift lehrt uns klar und deutlich, und die tägliche Erfahrung bestätigt es uns zur Genüge, daß der Heilige Geist das Herz durch den Glauben erneuern und dem Menschen Kraft geben muß zum Kampf und Sieg wider Teufel, Welt und Fleisch und zu einem göttlichen Wandel, zu guten Werken. Paulus schreibt an die Epheser: „Wir sind sein Werk, geschaffen in Christo Jesu zu guten Werken, zu welchen Gott uns zuvor bereitet hat, daß wir darin wandeln sollen.“ Sobald ein Mensch zum Glauben an Jesum Christum gekommen ist, hat er einen neuen Sinn, ein neues Herz, und der in ihm wohnende Geist Gottes treibt ihn zu guten Werken und zu einem moralischen Leben an.

Zu dem Ende muß freilich auch das Gesetz gebraucht werden. Es muß den jungen Leuten das Gesetz in seiner ganzen Schärfe vor-

gehalten und Gottes Fluch über die Sünde in seiner ganzen Wucht gezeigt werden. Aber wozu? Nicht damit sie dadurch moralisch werden, sondern um ihnen ihre Sünde vorzuhalten und sie zur Erkenntnis derselben zu bringen. Und diese Sünde muß bis in die verborgensten Schlupfwinkel verfolgt werden, damit sie keine Entschuldigung haben. Wenn sie so erkannt haben, daß sie vor Gott nicht bestehen können, und nun in ihrem Herzen ein stilles, verborgenes Seufzen entstanden ist, das sich vielleicht gar nicht durch Worte äußert, so zeige man ihnen den Heiland der Welt. Aber hat man die Sünde in den grellsten und greulichsten Farben geschildert, so male man ihnen Christum und seine Erlösung auch in den schönsten und allerlieblichsten Farben vor; hat man die Sünde bis in die Schlupfwinkel hinein verfolgt, um sie zu einer klaren Erkenntnis derselben zu bringen, so stelle man ihnen die Gnade in ihrer ganzen Fülle ohne Wenn und Aber vor, damit sie getrost zugreifen und sich dieselbe aneignen können. So gebraucht man Gesetz und Evangelium in rechter Weise; so werden Gesetz und Evangelium in diesem Stück recht voneinander unterschieden. Wenn aber das jugendliche Herz Christum ergriffen hat, so wird es ganz von selbst ein moralisches Leben führen. Der Glaube ist kein totes Ding, sondern lebendig, kräftig und geschäftig und macht willige Herzen und Hände.

Diese Leute sind Charaktere, die nach gewissen, in der Schrift niedergelegten Grundsätzen in allen Lagen des Lebens zu reden und zu handeln sich durch Gottes Gnade ernstlich bemühen. Es sind zuverlässige Menschen, denen man vieles anvertrauen kann, weil man weiß, sie werden es gewissenhaft nach den ihnen in Gottes Wort dargebotenen Regeln ausrichten. Zwar sind sie noch nicht vollkommen und werden noch Fehler machen und in Sünde geraten, da das böse Fleisch ihnen noch anklebt; aber sie kehren durch Gottes Gnade bald wieder von dem verkehrten Wege um und bitten Gott um Vergebung ihrer Sünde. Zwar vergessen sie auch wohl noch öfters die rechte Anwendung des Wortes Gottes; aber sobald ihnen das gezeigt wird, beugen sie sich vor Gott.

Zu solch christlichen Charakteren erzieht unsere Gemeindefchule unsere Schulkinder und unsere Anstalten unsere Lehrer. Und wir sind Gottes Mitarbeiter am Werk der Erziehung, wir sind seine Werkzeuge und Handlanger; und das Mittel, das Gott uns dazu in die Hand gelegt hat, ist sein Wort: Gesetz und Evangelium. Solange wir das recht anwenden, so lange werden wir auch christliche, vertrauenswürdige Charaktere heranziehen zum Segen der Familie und des Staates, aber vor allen Dingen zum Heil und Segen der Kirche.

W. C. A.

### Forgotten Items in American History.

During the great World War, recently ended, at least frantically struggling to come to an end, many people in various parts of our country spoke and wrote and acted as if the Lutheran Church were only an exotic, a foreign institution that really had no business here, only to be tolerated on good behavior, the lines of such behavior to be, of course, determined by them. What profundity of ignorance! As a matter of fact, the Lutheran Church was one of the very first churches on this continent, at least in the part now in the possession of the United States. During the infancy of this country, in colonial times, she was, over considerable areas, the numerically largest and most important Church, in many districts the only one. The Lutheran Church was here long before the Methodists were even thought of, who, nevertheless, lately often posed as the only ones entitled to American antecedents. The first Methodist congregations in America sprang up about 1770, by which time Lutherans had been here for nearly one hundred and fifty years! In certain regions Lutherans outnumbered Presbyterians, Episcopalians, and Romanists combined, and, in Pennsylvania, also the Quakers.

Not only, however, were Lutherans *present* during our early and late colonial periods, but they were also *active* in doing their share, often more than their share, toward the upbuilding of the country, not only in spiritual and material, but later also in political respects. The Lutheran Church in her members has stood at the cradle of our independence, has done yeoman service in erecting the pillars of our liberties, and has valiantly fought for these against British tyranny. At the close of the Revolutionary War the part played by Lutherans was so well known, they were so highly respected, that Congress chose for its first speaker a Lutheran minister, Frederick Muehlenberg; the people of Georgia for their first American governor, the Salzburg Lutheran John Adam Treutlen; and a little later, after the death of Washington, Congress marched in a body to German Lutheran Zion Church at Philadelphia, then the finest church edifice in all the States, to hold a memorial service there.

But here the question naturally clamors for an answer, How, then, is it possible that the Lutheran Church should have been treated, during the late outbreak of hysteria, with such suspicion and contumely as was experienced by her? that the Church of the Reformation should have been looked down upon as a foreigner



here, scarcely to be tolerated? A number of answers will readily suggest themselves. First, the earliest Lutherans, as well as those who swelled the ranks during the last century, were quiet, modest, retiring people, too much so, as it now appears; people that did not brag, make much noise, try to get into the lime-light. And it seems that he who does not blow his own horn strongly is looked upon as being a negligible quantity. Secondly, many of these people sank into the greatest of poverty owing to deplorable economic and political conditions in their fatherland. Think of the thousands made homeless and penniless by that archfiend on the French throne, Louis XIV, when, twice, he had fair provinces of Germany, such as the Palatinate (Pfalz), turned into a desert! Such people, when they finally, after untold sufferings, reached our country, were so crushed, and not by poverty only, that they felt little desire for any form of reassertion. Thousands of these poor people had, furthermore, been victimized by soulless scoundrels, who secured what money they may have had to bring them over here, and, arriving here, they were told nothing had been paid for their passage, and so they were sold as "indentured servants," for four to eight years, till, by their labor, they would work off the amount advanced for them by their owner. It is easily conceivable how such excessive misfortune would, on many people, have the effect of despising such helpless unfortunates. In addition to this, we must not forget the psychology of the British and Puritan portion of our population. It is characteristic of its mental make-up to ignore or view with disdain anybody differing from them in speech, manners, customs, and belief. This the Lutherans decidedly did. In fact, the difference in language we might have adduced as the first reason. And with what endless disdain does not your Puritan or Episcopalian view other churches than his own! Roger Williams and Anne Hutchinson are well-known examples for this in Massachusetts, the Lutherans in Virginia, who, under penalty, had to have certain ministerial acts performed by Episcopal clergymen.

This also answers the question why historians, as a rule, are also so unfair, at least the writers of school histories. There is, however, one laudable exception to be noted here, and that is the United States History by Bourne and Benton, published by Heath and Company. This is an admirable history; lack of space forbids us to point out more fully its good features in the present sketch.

To enable our teachers to correct some of the most glaring errors of our present school histories, to fill the gaps that

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need filling out, the following notes are here offered. In connection with this, every teacher should make it his business to work through these books: A. L. Graebner, *Geschichte der Lutherischen Kirche in Amerika*, Concordia Publishing House, St. Louis, Mo.; E. J. Wolf, *The Lutherans in America*, J. A. Hill & Co., New York; F. Bente, *Amerikanisches Luthertum*, Concordia Publishing House; W. J. Finck, *Lutheran Landmarks and Pioneers in America*, General Council Publishing House, Philadelphia, Pa.

#### COLONIAL PERIOD.

1619—20. Nine years after Henry Hudson, in his search for the Northwest Passage, had discovered the great inland sea named after him, and one year before the Pilgrim Fathers embarked on their fateful trip, a company of 66 Lutherans from Denmark sailed into Hudson Bay and settled on the western coast, near the Churchill River. They were mostly sailors, under the command of Captain Munck, also in search of that will-o'-the-wisp of those years, the Northwest Passage. In their company was a pastor, Rasmus Jensen, who, with 60 others of the company, found his grave in this part of the great frozen North. We can picture to ourselves the misery that settled over this brave little band. Finally, in July, 1620, the opening of the ice gave the captain, with the four men of the company left, a chance to leave the, to them, so ill-fated place. They reached Copenhagen, when Captain Munck published his *Dag-bog* in 1624; it was reprinted there 1883, and brought to the attention of the American public by the Rev. W. J. Finck, in his *Lutheran Landmarks and Pioneers*.

#### "NEW SWEDEN" IN DELAWARE, ETC.

In 1638, on March 29, the first company of Swedes landed at what they called Fort Christina, now Wilmington, Del. This was the fruition of the Swedish West India Company, begun 1626 under the renowned Gustavus Adolphus, who since then, however, had died a hero's death on the field of Luetzen, 1632. These Swedish Lutherans came over to help found a haven of refuge for the Lutherans of Europe in case the Thirty Years' War should be decided against them, as indeed it seemed up to 1630; they were also to help foster trade between the New World and Sweden, and last, but not least, they were sent as their charter says, to bring Christianity to the Indians, and to live among them as model Christian communities. Contrast the purposes of these colonists with some of the others! And their conduct toward the natives



was fair, just, and Christianlike from the start. They met five chiefs of the Minqua Indians, and *bought* from them the land they wanted. And these pleasant relations lasted as long as any Indians or Swedes were left in those parts, excepting where envious British settlers in Virginia, or similar Dutch ones in New Jersey, invited the Red Man to deeds of violence against the Swedes, whose coming they did not like. When William Penn came to his colony, he found Swedes there, who were friendly to him and helped him come to an agreement with the Indians (under the Schakamaxon elm), and he declared that the kind treatment of the Indians by the Swedes had made the former trust a white man's word. Incidentally it may be mentioned that Penn bought the land on which he wanted to lay out Philadelphia from three Swedish brothers by the name of Svenson.

The first governor of New Sweden and leader of the first expedition was none other than Peter Minuit, who had been first governor of New Holland, or New Amsterdam. (Space forbids us to dwell on his romantic career; read up Dr. Graebner.) The first pastor and missionary, Magister Reorus Torkillus, died already in 1643, whereupon Magister John Campanius was sent from Sweden. He threw himself into the study of the Indian language there prevailing so strongly that before 1648 he had translated Luther's Small Catechism into the Minqua, or Lenni-Lenape, or Delaware tongue, *the first book ever translated into an Indian tongue.*

In 1655 Peter Stuyvesant annexed New Sweden to New Holland, and in 1664, together with this, it passed under English rule.

(To be continued.)

C. W. G. EIFRIG.

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## How Can We Obtain Good Spelling?

(Published by resolution of the Southeast Wisconsin Teachers' Conference.)

The subject of my paper is, "How can we obtain good spelling?"

The committee which assigned this paper to me was, undoubtedly, acting in harmony with the "Dry Amendment," extending its jurisdiction even to conference papers. This subject surely is dry. It is absolutely devoid of "kick." If, then, this paper appears dry to you also, why, you will have no "kick" coming.

Mark Twain answers our question quite definitely in his essay, "A Simplified Alphabet." He maintains that if our present alphabet be discarded and phonetic spelling introduced, spelling mistakes would be a rarity. He thought that both our present form of spelling and simplified spelling should give place to phonetic spelling, as is done in stenography.

Our task, at present, however, is not to revise the alphabet, but to devise ways and methods to teach the children to learn to spell words correctly according to our present system.

We may, for the sake of increasing interest, give our paper a rustic outline, and, like good farmers,

First, get the tools ready, or, as Poor Richard says:

With my tools all sharp and ready,  
I can go to work to-day;

and that means to awaken ourselves and the children mentally, rouse them into action, so that they can concentrate.

Secondly, plow, or, as Poor Richard says:

Then plow deep while sluggards sleep;

*i. e.*, provide for a specific purpose and aim in learning how to spell, do anything that makes the mind more eager and receptive.

Thirdly, plant, or, as Poor Richard says at another place:

Heed well what and how thou sowest;  
For as thou sowest, thou shalt reap;

*i. e.*, a) get the correct impression of words in the beginning; b) pronounce distinctly; c) group, associate, organize the words logically.

Fourthly, cultivate, or, to hear Poor Richard again:

Should your lands supply your needs,  
Open the soil, destroy the weeds;

*i. e.*, practise, drill.

Fifthly, harvest, or, as a southern rich Richard said:

Ay, the wheat and hay and corn  
Fill to the top my great big barn.

To the child it means the acquisition of the good-spelling habit.

Ah, my words are all correct!  
Not an error you'll detect.

We must acquire a good-spelling habit. We may say: 1. Realize your mistakes and the need for study. 2. Be ashamed to misspell words. 3. Be confident that you can learn to spell. 4. Make up your minds no more to misspell words. 5. Be strong

and stick to your resolution to write no word without being positive of its correctness.

A perusal of these five points serves the purpose of a severe self-examination, and leaves the mind in a receptive attitude. Receptive it must be, otherwise the memory will not do its work properly, for spelling is mainly an act of memory. To learn to spell well requires the same care and procedure as to memorize a poem or a part of the Catechism. Although the spelling of some words may by apperception be inferred, yet, for the most part, the spelling of the words is memorized until the act is reduced to a habit.

Edwin C. Hewett \* gives the following six rules for memorizing, and they certainly apply to spelling:—

1. Lay rigid demands on the memory; make it do its work, and do it well.
2. Give close attention to what you wish to remember, and examine it carefully.
3. Thus get a clear conception of the exact thing, "not something like it, nor something about it"—before any attempt to commit at all is made.
4. Endeavor to arouse the greatest possible interest in it.
5. Observe the Laws of Suggestion.
6. Review, REVIEW, REVIEW!

By observing the Laws of Suggestion, he means first the four Primary Laws, which are objective. They are:—

1. Pay attention to the similarity or resemblance of words, as, neigh—weigh, there—where.
2. Remember them by their contrast, as, were—where, went—when, surely—surly, witch—which, etc.
3. Picture them according to contiguity of time or place when learned or seen, as names which belong together: William the Conqueror; Reuben, Simeon, Levi, Juda, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin; Alfred the Great, or also, the grate of the stove.
4. Picture their spelling by cause and effect, as, cold, frost, winter, snow, sleighriding.

The eight Secondary Laws are subjective, dealing with the mental attitude of the children or other aiding or hindering features. These, too, must be observed. They are:

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\* *Elements of Psychology.*

1. Continuance of attention. If the word is hastily glanced over, the impression will fade; if carefully scrutinized, the spelling of it is memorized "for keeps."

2. Vividness of feeling. The listless child remembers little, whereas the alert student, with vividness of feeling, finds pleasure in remembering.

3. Frequency of repetition. They say we learn something, and in three days we have forgotten it. This may quite safely lead us to assume that words should be reviewed after three days and many times thereafter.

4. Lapse of time. Two seconds after a child has seen a word, it may recall its spelling; after two minutes, hours, days, or weeks, it may be utterly impossible to do so.

5. Exclusiveness of association. After one has heard the following devices, he will involuntarily see its associate when the one is mentioned: Mad-a-gas-car; A-pen-nine; sour-ce; Medi-terra-nean; never have lice in a valise.

6. Original mental differences. The teacher of spelling must remember that while some children see things as he does, others have not the slightest idea whether "had to go" is one, two, or three words, and he must diagnose each case, and apply the remedy.

7. State of mind. The child with a toothache, or who has a sick mother, or whose uncle will be buried, or who must perhaps do some task or errand which is extremely exciting, is not a fit subject to learn to spell difficult words.

Professional habits. We know that some people perform veritable acrobatic stunts with their memory. The Russians seem to have tried this in the spelling of their names, judging by their many "vitsches" and "itches." Let the children become professional spellers; it will harm them none.

Many persons who cannot spell are mentally sluggish and need a thorough rousing. The sooner the pupils realize this, the better they can be helped. The foregoing ought to furnish enough material to rouse the memory into vigorous action.

Having thus plowed up the soil of the memory, let us proceed to the planting. Let me call your attention to five points necessary to obtain good spelling:—

1. Provide for a specific purpose, or aim.
2. Get the correct impression in the beginning.
3. Learn to pronounce distinctly.
4. Associate words into groups.
5. Practise—drill.

## 1. PROVIDE FOR A SPECIFIC PURPOSE, OR AIM, IN SPELLING.

One of the first questions the great artist-teachers ask you when you wish to study with them, is, "What do you wish to do with your voice? your music?" And there you are—to what do you really aspire? So it is in spelling. Why do you wish to learn to spell so many words? Why should our pupils wish to spell them? There must be some specific purpose, or aim, the more of them and the stronger, the better. Let us enumerate a few.

1. Simply to be able to spell. — Very weak.

2. I want to write a letter to my grandma. — Good.

3. Everybody else can spell, write good letters, and I should be ashamed to grow up and not be able to spell. There's little Evelyn, who never has a mistake in her spelling, and I, big boy that I am, still misspell the simplest of words. No more of that! Here we go for correct spelling. — Egoistic emotions.

4. Isn't it wonderful, so many books, so full of words, and, I suppose, all spelled correctly! It must be thrilling to be able to write so many different words, all the words that I can say, and put them on paper, all spelled correctly! I must learn, too. "Mama, how do you write my name?" — Esthetic emotions.

Be sure to call forth a specific purpose, or aim, for good spelling in school.

## 2. GET THE CORRECT IMPRESSION OF THE WORD IN THE BEGINNING.

All words we know are lodged in our memory by the ideas they convey, and by the printed or written image. We are dealing with the latter, the printed or written image. This has become so habitual that we fail to recognize familiar words when they are presented in unusual forms. This is clearly illustrated by the following. Read each line quickly and see if they convey any meaning:—

THIS IS A NEW FORM OF SPELLING.

THIS IS A NEW FORM OF SPELLING.

This is a new form of spelling.

This is a new form of spelling.

Only the form to which we are accustomed is easily read and, hence, readily reproduced in writing. After you had glanced over the first lines, it would have been impossible to reproduce them. Not so the last. A mere glance would enable you to write the same.

Our second point merely calls for training the perception.

There are innumerable ways to do this. Recall the six "Rules for Committing to Memory."

The revolving blackboard is one of the best apparatus for training quick, accurate perception. Write the words on the blackboard. The children are required to see and remember the spelling of the words passing before them. A curtain or any cover may serve the same purpose. Children must learn to perceive quickly and accurately.

The same applies to the printed page. Examples of this sort should be frequent: "Turn to Lesson 42. Read the first column. Close books. Spell the third word in that column," etc. "Read the first sentence in paragraph three of your reading-lesson. Spell 'formidable.'"

Children should know how to spell "dynamite" after they have read it. It is firmly fixed by writing it often and spelling it orally.

Get the habit of perceiving accurately.

### 3. LEARN TO PRONOUNCE DISTINCTLY.

It is easy to understand why a boy could not spell well after you hear him say the following, "Wonst I trun a ball away, 'n I look hull long for it, 'n I couln't find nahtn." Are there not many children who speak no better? Indeed, those who pronounce, enunciate, and articulate distinctly and correctly are few and far between, even among the better educated classes. It cannot be emphasized too strongly that one of the most essential requisites of good spelling is distinct pronunciation, or good diction. If you say "Artic ocean," you will write A-r-t-i-c. If you say "de-stinct," it will be d-e-s-t-i-n-c-t, etc.

Fast reading is one of the surest ways to acquire indistinct and incorrect habits of speech, while slow, clear, well-modulated reading and speaking makes correct spelling possible.

Singing is possibly the best form to secure correct enunciation. In order to sing well, *i. e.*, to have all the tones well placed, the singer must articulate distinctly, pronounce correctly, give to each sound its proper care.

Let the children acquire this habit, and even if some should exaggerate, it wears off in time.

Several weeks ago I had the pleasure of hearing a pastor who had studied voice, not so-called rhetoric, or oratory, but just the plain, simple methods of the correct use of the voice in singing. His sermon was excellent as to contents, but the way he used his



voice afforded all who heard him the greatest pleasure. The sounds were all musical, unaffected, beautiful, and one could see the correct spelling of such words as "the *travail* of his soul" by the very clear sounds of each syllable.

Then I heard another pastor speak of the "vice-garron" of Christ. It was impossible to spell that word. It might have been vice-g-e-r-u-n-d, or ger-end, or ger-and, or ger-ent, or ger-ron, etc. If he had said "vice-ge'rent," every one would probably have understood it and could even have spelled it.

Let us speak more distinctly. As you speak, so will you spell.

#### 4. ASSOCIATE WORDS INTO GROUPS.

In order to rivet the spelling of words in the memory, it is necessary to arrange the words according to likeness, contrast, or homonyms, as intimated above under the "Laws of Suggestion." Words ending in ence, ance, eous, ous, us, tion, sion, ible, able, er, or, etc., should be grouped.

It is the purpose of every good spelling-book to associate and present words in logical groups, so that the children can more easily remember them.

The children should, however, be encouraged to make their own groups. They will remember them better if they do the associating than if Prof. Speller does it for them. After explaining a rule, let them write as many examples as they can. This may be done with all the twelve rules. This should be extended by exercises in grouping all words of similar spelling, all words of slightly different spelling, etc. Let the children experiment, it will not harm them; or, as one great artist said, "Man wird nicht duemmer dabei."

The use of mnemonics and devices is to be encouraged. Two related facts are more easily remembered than one isolated one.

#### 5. PRACTISE — DRILL.

Although it is generally accepted that practise, or drilling, is the one and only road to good spelling, we wish to emphasize that this is only partly true. The mental attitude is by far more important than the physical writing or the pronouncing of letters. We have for this very reason placed four mental requisites before the physical practise, and this practising, too, should be 90 per cent. mental.

First of all, then, have you aroused the mind to be alert, ready to absorb? Have you sharpened it by a correct impelling aim? If so, practise it still more. — Drill!

Secondly, have you acquired the habit of getting the correct impression of the spelling of words at the very first reading? If so, practise it still more. — Drill!

Thirdly, have you learned to pronounce all words distinctly and correctly, so that the spelling becomes apparent? If so, practise it still more. — Drill!

Fourthly, have you mentally so arranged or associated difficult and troublesome words according to their likeness or contrast that their spelling has become a fixed habit, reenforced by recalling the association or mnemonics? If so, practise it still more. — Drill!

To whatever degree of proficiency these four principles have been mastered, to that same degree of efficiency in spelling will the careful following of the fifth principle bring you.

The fifth principle is this: Practise — drill.

Practising a word does not mean to write it ten times, fifty times, or more. Give me the pupils who look at a word, mentally pronounce it, mentally transfer it to paper, then write it once or twice, slowly, neatly, thoughtfully, relax, and review it again, mentally — the word is there to stay.

Any good speller will serve profitably in practising and drilling spelling. Prof. Miller's *Modern Speller* deserves special mention because the principles mentioned in this paper are especially applicable to this book. It requires the pupils to learn but two or three words a day, thus enabling the mind to perform its work minutely. The reviews occur so frequently that the pupils hardly have time to forget.

The best speller, however, does not afford enough practise to obtain good spelling. The pupil's own vocabulary must be drawn forth, and tested as to whether all the words used are correctly spelled. Let us not forget: it is the pupil's own working vocabulary which will be used by him in all his written work throughout his life. It is the words he uses which he should be able to spell, primarily. We never misspell words we never use.

To accomplish this, allow me yet briefly to call to your attention five different exercises for practise and drill.

1. Write words from a reading-lesson or other lesson. This may be done, a) by letting the children write the words they remember from the lesson; b) by letting them write in story or sentences what they have read; c) by dictating words or whole paragraphs from the lesson.

2. Write sentences with assigned words, as from Miller's *Modern Speller*, or any lesson, or words selected by the children.

3. Write words from memory, choose them promiscuously, as they come to consciousness.

4. Announce any object, subject, anything existing or possible of execution, from a fly to an automobile, from a baseball game to a lively presidential campaign, and let the children write all the parts of the objects, or words pertaining thereto, which they can call to their mind.

5. Announce one part of speech and have the children write as many examples thereof as possible, *i. e.*, nouns, pronouns, verbs, adjectives, etc. Even the sub-classifications can be taken, *viz.*, proper nouns, common nouns, nouns of masculine gender, qualifying adjectives, verbs in the past tense, etc.

These examples contain the entire vocabulary of any person, and may be practised indefinitely.

In concluding the remarks on the fifth principle, I would like to call attention to the fact that practise and drilling is not testing. If children are in doubt about the spelling of a word while practising, they should be permitted to look into any book for reference.

When the time for practising has elapsed, the children may exchange papers, and thus not only find any possible mistakes, but also acquire new words and the spelling thereof. If the teacher wishes to correct the papers, we have no objections; but the children enjoy this, and it is profitable for them. The teacher should call for papers promiscuously, so as to insure accuracy in correcting and neatness in writing.

Encourage the children to continue practising and drilling even after graduation. Poor Richard says: "The used key is always bright."

#### CONCLUSION.

Then plow deep while sluggards sleep,  
And you shall have corn to sell and to keep.

It is worth any boy's time and every girl's efforts to learn how to spell well. Merely to be able to write letters without misspelling words is an achievement worth while. But who will venture to estimate the value of the mental disciplining thus received?

And as the years roll on and new words are coined, they are readily added to the acquired store. Even though strange words may seem puzzling and troublesome at first, these pupils will not fail to master them. They, too, bear within their hand

A banner with that strange device:  
"EXCELSIOR!"

THEO. G. STELZER.

## Cultivating Manners in the Schoolroom.

### VIII. MANNERS WHEN VISITING.

To be truly polite is to do and say  
The kindest thing in the kindest way.

Good manners cannot be put on like fine clothes for a certain occasion, and then forgotten, or, at least, not practised in every-day life; on the contrary, they should, by continual practise, become a fixed habit, one's second nature, as it were. He who practises good manners in company only will be awkward; if, however, he practises them daily, he will not give evidence of a certain restraint put on himself for the occasion; and his actions will be right at the right time. The simpler and more unconstrained one's manners are, the more those who associate with him will be impressed with his good breeding. Emerson says: "A beautiful behavior gives a higher pleasure than statues or pictures; it is the finest of the fine arts." And the finest of fine arts we want to learn.

#### *a. Invitation.*

As a rule, a visit should never be made upon a general invitation, because it is common for some people to be very cordial, always offering hospitality; such general invitation should therefore not be heeded, as an acceptance may seriously incommode such people, as you may come at an inopportune time.

But when you receive an invitation to visit a friend, acknowledge it at once, stating whether it is acceptable to you or not. If you intend to accept it, state definitely when you will come, and how long you intend to stay, and if no previous understanding has been had, you should limit your visit to three days or less, and state this in your letter of acceptance. Never leave a letter or invitation unanswered. It is rude not to acknowledge the receipt of an invitation.

#### *b. Visiting.*

Whenever you are visiting with your friends, be satisfied with the hospitality which they can afford to offer, and never criticize them thereafter.

You must conform your actions to the orders of the house, as to the hour of eating, retiring, etc., in order not to interfere with the routine work of the household. Never fail to offer your assistance whenever it is necessary and desirable. Wherever the hostess has no maids or other help, girls will help in setting the

tables, washing dishes, and otherwise lend a helping hand, thus making their visit more agreeable. If your hostess has servants, treat them with kindness. It is vulgar to criticize or find fault with the family or actions of the individual members either during your visit or thereafter.

Not long ago I heard the following: A young man came to his relatives in a small town, and, upon entering the automobile which was to take him to his place of destination, he spoke disparagingly about the town. When they arrived at the house of his relatives, he passed sneering remarks about the size of the building; when they showed him their belongings, he said, "Oh, that is nothing compared with what we have in our home town." At the supper he refused vegetables because they were not prepared as he liked them, and the pie because the crust was too hard. Thus he was finding fault with everything, and, on the other hand, was always talking of himself and of his achievements, and enthusiastically praising his people and his home town. Do you think that he was an agreeable visitor? No, indeed not. And still I have seen adults behave in the same manner; yea, even adults, who believed they were educated. Always remember that manners are the fruit of noble natures and of loyal minds.

If it should happen that a secret of the family or of any members of the family should come into your possession in some way while you are at the house of your friends, you should always bear in mind that it would be a traitorous act to reveal it. It is always a despicable act to slander and to betray, but it is more so if we have enjoyed the hospitality and many privileges of our friends, and then to be so contemptibly mean to betray the confidence reposed in one. (Prov. 11, 13; Jas. 4, 11; Ps. 50, 16, 19—22.) It is also shameful to express your dissatisfaction with the hospitality of your friends to others. If you really have cause to criticize, speak to your friend personally, but not to others; and if you do not consider it important enough to speak to him, it certainly is too small a matter to mention it to others.

Never forget to write your hostess a letter of appreciation, thanking her for her hospitality and the enjoyment which you received. Do this immediately upon your return to your home. It is kind and courteous and will be highly appreciated if in this letter you ask to be remembered to all members of the family, mentioning each one by name, thereby referring probably to some pleasant incident connected with the person during your sojourn.

W. C. K.

## Commercial Geography.

### EXERCISE.

1. What is meant by trade and commerce?
2. Of what does commercial geography treat?
3. Name the various influences which have led to the development of commerce.
4. In what three ways has civilization affected commerce?
5. Give an instance of the effect of climate on transportation.
6. What power is (or has been) in use for manufacturing?
7. Give examples of great manufacturing countries, and tell how their power is obtained.
8. How does the trade of a country depend on her products and manufactures?
9. On what do the manufactures of a country depend?
10. How does the stability of government affect trade and commerce? Give examples.
11. How may a government foster commerce?
12. How does education affect commerce?
13. What are duties?
14. What purpose do they serve?
15. What are subsidies and bounties, and how used to further transportation?
16. What are the natural means of transportation?
17. The artificial means of transportation?
18. What is cheaper, transportation by water or land?
19. Give an example of a great commercial (water) route in Canada.
20. Name some of the important canals or canal systems of the world.
21. How are waterfalls and rapids, etc., on the course of a canal overcome?
22. How does the cost of labor affect trade and commerce?
23. How is the real cost of labor measured?
24. What counterbalances the price of labor in enabling a nation to sell its products cheaply?
25. What three effects on production has the use of machinery?
26. How does money facilitate trade and commerce?
27. How do banks make trade easier?



28. What influences make commercial centers? Give several examples to illustrate.
29. What are the leading products of the temperate regions?
30. What are the leading products of the tropical regions?
31. Name the chief minerals of the world.
32. Which are the leading manufacturing nations of the world?
33. Which nations are noted for their fisheries?
34. Which are the timber-producing countries?
35. Which produce furs?
36. Which produce leather?

## ANSWERS.

1. The exchange of products. 2. The influences affecting production, transportation, and exchange of commodities. 3. Civilization, climate, sources of power, products, and manufacturers; governments; transportation, labor, and machinery; money and banks; the situation of commercial centers. 4. It has created a greater demand for commodities; has made transportation facilities easier; has developed processes of manufacture and production. 5. In Canada the Great Lakes are frozen for two or three months of each year, and during this time transportation is entirely by rail. 6. Hand- or foot-power, horse-power, water, wind, steam, electricity. 7. Birmingham, Sheffield, Leeds, and Bradford are in close proximity to coal, which may be used to generate steam-power. Ontario has abundant water-power, and this is now used to generate electrical power. 8. They decide her exports and imports, since she exports all surplus above home consumption, and imports those things which she cannot produce in sufficient quantity to satisfy home needs. . . . 10. People are afraid to own property or invest money in a country which is threatened by war. 11. By improving harbors, constructing artificial waterways, erecting lighthouses, charting coasts, collecting and distributing information of value to producers and manufacturers, establishing educational institutions along technical lines, encouraging manufacturers, etc., by bounties and subsidies, and protecting them by duties. 12. The education of the working-classes, especially along technical lines, increases their facility, and improves the products created by them. 13. Taxes levied by governments upon goods imported from another country, or upon the raw material exported from the home country. 14. a) To raise money to meet the expenses of government; b) to protect home industries against foreign competition; c) to foster the conversion of raw material

into manufactured products in the country producing it. 15. Grants of money given to ocean steamships to secure rapidity in transportation without undue cost to the shipper. Grants of money, given to aid certain industries. 16. By rivers, lakes, seacoast. 17. Railways, canals, improved harbors. 18. By water. 19. The St. Lawrence River and the Great Lakes. 20. The Welland, Sault, and St. Lawrence Canals in Canada; the Kaiser Wilhelm Canal in Germany; the Imperial Canal in China; Erie and Panama Canals under control of the United States; Manchester and Suez Canals under control of Great Britain. 21. By means of locks. 22. It cheapens or raises the price of commodities. 23. Not only by the wages, also by the value of the manufactured product. 24. Skilled labor and labor-saving machinery. 25. a) Increases production; b) raises the price of labor; c) lowers the cost of the manufactured article. 26. It is the medium by means of which commodities are exchanged. It is much easier to handle and to obtain at the time of barter than the products themselves. 27. They obviate the necessity of sending money back and forth throughout the world. 28. a) The possibility of effective defense, *e. g.*, Venice, Paris, Quebec, Montreal. b) Its nearness to the source of natural wealth, trade lines, etc., *e. g.*, Montreal, New York, Chicago, New Orleans, Vancouver, Liverpool, Vienna, Constantinople, Moscow. c) Being at the head of navigation — Montreal, Duluth, Chicago, Fort William, and Port Arthur. d) The possession of water-power — Ottawa, Peterborough, Kenora, Lindsay, Fergus. e) Being a railway center — Montreal, Toronto, Winnipeg, Regina, Calgary, Edmonton, Vancouver; St. Paul, Chicago, Buffalo, St. Louis, and Denver. f) Being the seat of government — Ottawa, Washington, Berlin, Vienna, Madrid, and St. Petersburg. 29. Wheat, rye, oats, barley, corn, flax, wool, silk, wood-pulp. 30. Rice, sugar, tea, coffee, cocoa, cotton, tobacco, India rubber. 31. Gold, silver, coal, iron, petroleum. 32. United Kingdom, United States, Germany, France. 33. United States, Canada, Great Britain, Japan, Norway, Russia, France, Spain, Portugal. 34. Russia, Norway, Sweden, Austria-Hungary, Canada, United States. 35. Canada, United States, Siberia. 36. Australia, South Africa, South America (hides); British India, United States, Canada, Morocco, Russia (leather).

*Canadian Teacher.*

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NEVER speak of the faults of your friends; they can never be the same to you afterwards. — *W. C. K.*

## The Quail, or Bob White.

**APPEARANCE:** *Length* — nine and a half to ten and a half inches. *Color* — upper parts bright brown with black, white, and tawny flecks; rump, finely mottled grayish-brown with streaks of blackish color; tail, ashy, inner feathers of tail, mottled with buff; a black band on the upper breast, and a black line from the bill beneath the eye; front of crown, black; white forehead and white stripe over the eye and extending down the side of the neck; breast and under parts white or buff, crossed with irregular narrow black lines; on sides and flanks the feathers are chestnut with white edges, barred with black. On the female there is little or no black on the upper breast, and the markings, which are white in the male, are a pale buff.

**RANGE:** United States and Southern Canada.

**MIGRATIONS:** A permanent resident.

**SONG:** A clear staccato whistle, *Bob White, ah, Bob White.*

**NEST:** *Position* — in some small depression in a dry grassy field, or in a hollow at the root of some old tree, or weed-hedged wall. *Material* — a lining of leaves and grasses. *Eggs* — from ten to eighteen, brilliantly white, packed closely in, pointed end down to economize space.



**FLIGHT:** At sign of danger the birds (they are usually found in flocks) rise from the ground with a loud *whir-r-r*. They fly in a strung-out line and with great speed.

**FOOD:** Seeds, grain, insects, and berries — a great friend of the farmer.

**HABITS:** Little bob-whites follow the parent birds much as little chickens follow the hen. Their chief enemies are the hunter with his dog, foxes, weasels, and hawks. Mowing-machines often destroy the nest and the birds. A second and third clutch of eggs is hatched during the year, the male caring for the young birds while the mother is setting. Sometimes the bevy (parent birds and young) will contain three or four dozen. At night they squat in a circle on the ground, heads out and tails toward the center. Often the old male bird acts as sentinel outside the ring. The birds rise at the sound of danger, taking refuge in flight, dropping again suddenly, and remaining motionless on the ground like par-

tridges. They are very cunning, and often outwit both hunter and dogs. They seldom take refuge in trees. If the eggs are handled or disturbed, the bob-whites forsake the nest. They are of great value to the farmer, as they destroy insects and weed-seeds in large numbers.

### Test in Spelling.

frightened	luscious	close-reefed	instantly
threshold	embroidered	furiously	feeble
far-off cries	symbol	avert	plaintive
ravine	submission	unutterable	lantern
beast's lair	proclaiming	engineer	remembered
circumspectly	scornfully	assigned	turning pale
grandeur	seized	coffee	observed
creature	sedition	siege	soldiers
mother's nest	refuse	visibly	precisely
dolphins	cruel	occasionally	continually
agreeable	weapon	recollections	exhorting
affirmed	emptied	fatigue	simultaneous
countenance	managed	ploughing	acquaintance
especially	moment's rest	motionless	entrance
disagreeable	precisely	breathless	bombarding
birch-rod	window-sashes	apparently	battery's side
quiet moment	clapboards	attitude	cannon
woeful change	broad-axe	passionate	passion
ugly-visaged	carpenter's rule	fervor	anthem
breakfast	compass	artillery	bellowing
sedate	diligent	enemies	clangor
trudging	despitefully	wrinkled-visaged	pavilion
ingenious	planed	persecute	symmetry
butterflies	two drummers	publicans	Saracen
experience	two fifers	brethren	unwieldy
accepted	pleasantest	painters	believed
stranger's	fiddle-bow	altar fronts	attendants
piteous	traveled	churches' walls	descended
earnestly	opinion	peasants	terrific engine
staggering	magician	travelers	date
charity	multiplying	Jesus' name	trial
stalwart	acquainted	doubted	staff
vanishing	narrow beach	dreamed	

### Konferenzbericht.

Das waren segensreiche, Herz, Seele und Gemüt erquickende Tage, die die New York-New England-Lehrerkonferenz am 23. und 24. Oktober v. J. in dem schönen Schulgebäude der St. Paulsgemeinde zu Paterson, N. J., durch Gottes Gnade hat erleben dürfen. Die Konferenz erfreute sich eines über alles Erwarten zahlreichen Besuches. Gleich nach ihrer Ankunft, als die Mitglieder noch an der reichgedeckten Tafel, die ihnen die lieben Frauen des Frauenvereins zubereitet hatten, zu Mittag saßen, überreichte ihnen der Ortspastor, Pastor W. König, den Gruß und zu den Verhandlungen die Glück- und Segenswünsche der Pastorkonferenz des New York-Distrikts, die ihre Sitzungen am Tag zuvor in der Kirche Pastor Arthur Brunns in Brooklyn geschlossen hatte. Zugleich bewillkomnte er die Lehrerschaft im Namen und Auftrag seiner Gemeinde.

Mit dem Liede Nr. 176, „Rett', o Herr Jesu, rett' dein' Ehr'“ und durch eine zeitgemäße Ansprache des Vorsitzers auf Grund eines verlesenen Schriftabschnittes aus dem Propheten Jesaias wurde die erste an diesem Tage abgehaltene Sitzung eröffnet. Die hierauf vollzogene Wahl hatte folgendes Ergebnis: Vorsitz: Lehrer L. Lücke; Stellvertreter: Lehrer F. Engel; Sekretär: Lehrer E. Stiekel.

Die zuerst vorgenommene Arbeit: „Welche Gründe sollten bei der Versetzung eines Kindes maßgebend sein?“ ihrer praktischen Seite wegen an sich von Interesse für jeden Schulmann, gewann um so mehr die ungeteilte Aufmerksamkeit aller Anwesenden für sich durch die eigenartige Ausführung ihres Referenten, Herrn Lehrer Dreßlers. Daß der Fritz und die Anna, die er zuerst in seiner Arbeit vorführte, da sie das vorgeschriebene Pensum bewältigt hatten, zu versetzen waren, das war nicht schwer zu erkennen; ob aber auch Hans und Lieschen und noch viele andere, die aufgezählt wurden, bei denen es in diesem oder jenem Fach aus eigener oder ohne ihre Schuld haperte, und zwar aus Gründen und Umständen der mannigfachsten Art: ob auch diese versetzt werden sollten oder nicht, das war häufig genug recht schwer zu entscheiden. Der Referent gab viele gute Ratschläge und Winke, die bei der Versetzungsfrage dem Lehrer gut zufließen konnten dürften. Es war bereits halb 6 Uhr geworden, bis man die Besprechung dieser lehrreichen Arbeit beendet hatte und sich vertagte, um abends 8 Uhr zur zweiten Sitzung zu erscheinen.

In dieser Sitzung verlas Kollege Kreschmar seine Arbeit über „Erfahrungen eines Lehrers in der Erziehung“. An der Hand der Lebensgeschichte eines Schulmannes bot der Referent den reichhaltigen Stoff, den dieses Thema umfaßt. Der Leser würde es kaum für möglich halten, daß ein einziger Mann so viele Freuden und Amts-

leiden hätte durchmachen können, wie sie in der Erzählung in fast ununterbrochener Reihe aufeinanderfolgen. Und doch ist es wahr, daß man den Namen manches Lehrers hinsetzen könnte, und man hätte eine ziemlich korrekte Wiedergabe seiner Amtserfahrungen in der Erziehung.

Am Freitagmorgen kamen die Praktika zur Verhandlung. Lehrer Gillschhoff hielt mit den Kindern der Schule eine biblische Geschichtslektion über Stephanus ab. Lehrer Krüger behandelte mit ihnen "The Legislative Department of Our Government" und Lehrer Rüdke eine grammatische Aufgabe: "Analyzing and Diagramming of the Complex Sentence Containing an Adjective Clause." Auch nur der Hauptsache nach diese Lektion und die Besprechung derselben wiederzugeben, würde zu weit führen. Genüge es zu sagen, daß den drei Praktikanten der herzlichste Dank der Konferenz für ihre Leistungen votiert wurde.

Nachmittags, nachdem die Besprechung der eben erwähnten Praktika beendet worden war, und die Geisteskräfte schon erlahmen wollten, kam noch Lehrer Eggerts Arbeit: "Extremes in Education and Discipline" an die Reihe. Doch war die Ausführung dieser lehrreichen Arbeit derart, daß es dem Referenten gelang, nochmals die Aufmerksamkeit der Zuhörer zu fesseln. Unter anderm zeigte er, wie nachteilig es sei und verderblich es werden könne, wenn bei der Erziehung Geistes- und Leibeskräfte sowie Herz und Wille nicht gleichzeitig und ebenbürtig bedacht werden.

Nachdem nun noch die geschäftlichen Angelegenheiten beseitigt und Dankbeschlüsse, der ganzen Gemeinde geltend, besonders auch den Frauen, die uns des Mittags aufs beste beköstigt hatten, gesagt worden waren, schloß die Konferenz ihre arbeitsvollen Sitzungen mit dem Niederders „Lob, Ehr' und Preis sei Gott" und mit einem gemeinschaftlich gesprochenen Vaterunser.

Fast hätte ich vergessen zu berichten, daß abends um 8 Uhr noch eine Sitzung stattfand — nicht eine weitere mühevolle Konferenzsitzung, sondern eine ganz gemütliche Sitzung. Es war dies eine zu Ehren der Gäste von den jungen Leuten der Gemeinde veranstaltete Abendunterhaltung. Was es da allerlei Schönes zu hören und Gutes zu essen und zu trinken gab, vermag ich nicht aufzuzählen, zumal wenn auch die vielen mit Humor gewürzten Tischreden mit aufgenommen werden sollten. Doch unerwähnt soll nicht bleiben, daß beim Verabschieden einem jeden der Lehrer noch eine schöne gefüllte Schachtel mit "Wieda's Best Assorted Chocolates" überreicht wurde, so daß eine Probe unserer Vatersoner Freigebigkeit und Gastfreundschaft selbst auch die Lieben daheim erreichte.

(S. W. in J. u. N.)



### Bermischtes.

Daß katholische Länder in der Bildung nicht schnell fortschreiten, führt N. R. in der „Illinois-Staatszeitung“ in folgender Weise aus: „Ich mußte an Peter Arbus, den grausamen Hexenmeister, und an andere seiner Genossen denken, als ich las, wie der belgische Kirchenfürst, Kardinal Mercier, hier die kaum verglühten Flammen des Hasses gegen Deutschland und alles, was deutsch ist, wieder ansacht und zum lodernden Feuer anschüren möchte. Wer Land und Leute in Belgien kennt, der weiß, von welch finstern Fanatismus in religiöser Art die Bevölkerung dieses Zwergstaates befestet ist. Wenn der Böbel einen Protestanten oder Lutheraner steinigen sollte, so würde man ihn darum nicht allzu schwer bestrafen. Nicht katholisch zu sein, gilt dort beinahe für ein Verbrechen, und manche bekreuzigen sich, wenn sie einem Juden begegnen. In bezug auf Schulbildung waren früher wenigstens die Verhältnisse unter jeder Kritik. Es herrschte kein Schulzwang, und unter dem niederen Volk bildeten Analphabeten die Mehrzahl. Die vornehmen Leute sandten ihre Töchter meistens nach Deutschland, damit sie dort in Pensionaten und sonstigen Instituten ihre Ausbildung erhielten. Auch die Söhne schickte man nach Deutschland oder auf französische Universitäten, auch manchmal nach England, um mit den Wissenschaften vertraut zu werden. Wie es in dieser Hinsicht jetzt in Belgien bestellt ist, weiß ich nicht, aber nach allem zu urtheilen, was uns in diesem Kriege von Belgien zu Ohren gekommen ist, hat dort noch keine Fackel der Weisheit dem Volke geleuchtet, und der Fanatismus treibt noch wie ehemals dort unter Hohen und Niedrigen seine giftigsten und unheilvollsten Blüten.“

**Begahlt sich Schulunterricht?** Seitens des Erziehungsdepartements des Staates Tennessee ist unter dem Titel „Does It Pay?“ eine kleine, aber lehrreiche Broschüre herausgegeben worden, die durch Statistiken den Nachweis erbringt, daß öffentlicher Schulunterricht eine gute, zinstragende Anlage ist, selbst vom Standpunkt der Dollars und Cents aus. Der Verfasser der Schrift vergleicht nämlich die Staaten der Union miteinander und weist an der Hand einwandfreier statistischer Tabellen nach, daß das Erwerbsvermögen ihrer Einwohner ungefähr in gleichem Verhältnis zu dem Betrage steht, den der Staat für Erziehungswesen ausgibt. Nehmen wir das Beispiel der Staaten Massachusetts und South Carolina, das besonders überzeugend wirkt. Der Staat Massachusetts gibt seiner heranwachsenden Jugend 7.4 Jahre freien Schulunterricht, und seine

Ausgaben bezifferten sich im vergangenen Jahre auf insgesamt \$16,013,000 oder auf durchschnittlich \$26 pro Schulkind. Dagegen gibt es in South Carolina nur für 3.18 Jahre unentgeltlichen Volksschulunterricht, und das letztjährige Kostenbudget für das staatliche Erziehungsweisen stellte sich auf \$1,678,000, oder \$6.95 pro Schulkind. In ursächlichem Zusammenhang mit diesen Ziffern steht die statistisch festgestellte Tatsache, daß die Bürger von Massachusetts durchschnittlich jährlich \$466 produzierten, während der Ertrag der Jahresproduktion des Bürgers von South Carolina sich bloß auf \$171 belief. Zahlen beweisen! (Haus- u. Bauernfreund.)

**Salstarrigkeit und Rechthaberei des Kindes** bedarf dringend der Korrektur durch Erziehung. Solche Kinder müssen darauf hingewiesen werden, daß auch der andere Mensch ein Recht auf abweichende Meinungen und auf Wahrnehmung seiner Interessen hat, und daß sie sich lächerlich machen, wenn sie ihre Ansichten als die allein richtigen betrachtet wissen wollen. Wird die unglückselige Neigung nicht frühzeitig in den Kindern bekämpft, so wachsen aus ihnen Menschen heran, mit denen schwer auszukommen ist, und von denen jeder denkt: Was sind das für unaussprechliche Gesellen! Die Sucht, stets recht zu haben und recht zu behalten, ist die beste Art und Weise, es mit allen Menschen gründlich zu verderben. Die Rechthaberei ist ein Ausfluß des schändlichen Hochmuts.

**In vielen Städten des Orients** gibt es noch heute neben den großen Stadttoren kleine, niedrige, schmale Pforten, die für Fußgänger bestimmt sind. Diese werden „Nadelöhr“ genannt. Ein Reisender erzählt, wie er einst ein beladenes Kamel an das Stadttor kommen sah; es war aber geschlossen, und der Kameltreiber versuchte, das Kamel durch das „Nadelöhr“ zu bringen. Zuerst wurde dem Kamel die ganze Ladung abgenommen, alle Schätze, die es trug, der Schmuck, mit dem die Kamele oft behangen sind; dann mußte das Kamel niederknien, und so rutschte und zwängte es sich durch das „Nadelöhr“. Ja, auf diese Weise kann auch „ein Reicher“ in das Reich Gottes eingehen. Mark. 10, 25. Allen unnötigen Ballast und Schmuck fort und dann auf die Knie! (Wchfbl.)

**The Father's Responsibility.** — After expressing ideas that marked him as an agnostic, a popular judge was asked, "But what do you teach your boy?" "Oh, I turn him over to his mother and his Sunday-school teacher," replied the judge, with a facetious twinkle in his eyes. And his attitude is that of the average father concerning the education of his children. Until they are old enough to express their own ideas concerning education, he

turns them over to their mother and their teachers. But he should assume his share of this responsibility, interest himself in their studies and their progress, and accompany the mother on an occasional visit to the school, — and vote for the right kind of men for school officers, — men who have the educational interests of the community at heart and are capable of assisting in their advancement.

**Home Lesson.** — Parental interest in the educational progress of a child could not go much farther than in the case of Mr. Jones, whose method of solving mathematical problems would have been appreciated at Dotheboys Hall. This was the note which, according to the *Miami News*, was handed to one of the grade teachers the other day: "Dear Mum — Please excuse Johnny today. He will not be at school. He is acting as timekeeper for his father. Last night you gave him this example: If a field is four miles square, how long will it take a man walking three miles an hour to walk  $2\frac{1}{2}$  times around it? Johnny ain't no man, so we had to send his daddy. They left early this morning, and my husband said they ought to be back late to-night, though it would be hard going. Dear Mum, please make the next problem about ladies, as my husband can't afford to lose the day's work. I don't have no time to loaf, but I can spare a day off occasionally better than my husband can. Resp'y yrs. Mrs. Jones."

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### Literarisches.

**Synodalbericht des Michigan-Distrikts** der Ev.-Luth. Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Preis: 22 Cts.

Lehrverhandlungen: „Was ist die Kirche?“ (Nach Synodalkatechismus, Jr. 184—189.)

**Synodalbericht des Minnesota-Distrikts** der Ev.-Luth. Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Preis: 28 Cts.

Der Bericht enthält eine Schulpredigt, die während der Sitzungen gehalten wurde, und außer der Synodalrede des Herrn Präses ein Referat über den 130. Psalm.

**Synodalbericht des Nord-Wisconsin-Distrikts** der Ev.-Luth. Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Preis: 30 Cts.

Lehrverhandlungen: „Der 119. Psalm: „Der Christen goldenes ABC vom Lob, Liebe, Kraft und Ruh des Wortes Gottes.“

**Synodalbericht des North Dakota- und Montana-Distrikts** der Ev.-Luth. Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Preis: 20 Cts.

Lehrverhandlungen: „Unser Zeugnis gegen die Irrlehre.“ Der Gedanke, der sich durch das Referat zieht, ist folgender: Die Irrlehre hat ihren Grund in dem boshafteigen, listigen Teufel sowohl wie im hochmüthigen Menschen, der sich dem Heiligen Geist und seinen Wirkungen widersetzt. Falsche Lehre ist daher keine geringe Sache, sondern ein verderbenbringendes Seelengift. Die Kirche der Reformation hat bisher treulich gegen die Irrlehre gezeugt und damit das Wohl des Reiches Gottes und die Ehre ihres Gottes gesucht. Obwohl solches Zeugnis unpopulär ist, wollen wir doch unvertorren und mutig in unserm Zeugnis fortfahren.

**Synodalbericht des Oregon- und Washington-Distrikts** der Ev.-Luth. Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Preis: 15 Cts.

Lehrverhandlungen: „Die erste Christengemeinde zu Jerusalem ein Vorbild für unsere heutigen Gemeinden.“ Wegen Mangels an Zeit konnte dies Referat jedoch nicht zu Ende geführt werden. Bei der nächsten Synodalsitzung soll die Fortsetzung erfolgen.

**American Lutheranism.** By Prof. F. Bente. Vol. I: *Early History of American Lutheranism and The Tennessee Synod.* Concordia Publishing House, St. Louis, Mo. Price, \$1.25, postpaid. Vol. II: *The United Lutheran Church.* Price, \$1.25, postpaid.

The author has for many years been lecturing on the history of the Lutheran Church, especially the Lutheran Church in America, and is therefore well fitted to write on this subject. He intends to write four volumes, two of which have been published. Vol. I, comprising 237 pages,  $5 \times 7\frac{1}{2}$ , treats of the earlier Lutheran church-bodies in this country. Vol. II treats of the three synods comprising the Merger, viz., the General Synod, the General Council, and the United Synod in the South. It has 243 pages, and its size is  $5 \times 7\frac{1}{2}$ . Vol. III will have as its topic the Western Synods, with the exception of the Synodical Conference, the latter of which will be the subject of Vol. IV. — The author records the principal facts regarding the doctrinal position of the different synods at various times, always precisely referring to his sources of information. His objective style of presenting the history of each synod, uninfluenced by feeling or prejudice, and his keen sense of humor, which appeals to the unprejudiced reader, will be enjoyed even by those who, due to their synodical connections, may not entirely agree with the author's inferences. The information given is exhaustive and precise, the presentation of subjects pleasant, the diction well-balanced, and the facts established by references. W. C. K.

**Amerikanischer Kalender für deutsche Lutheraner auf das Jahr 1920.** Concordia Publishing House, St. Louis, Mo. Preis: 15 Cts.

Der diesjährige Kalender enthält, wie seine Vorgänger, wieder außer dem Calendarium zeitgemäße Artikel, ein Verzeichnis der verschiedenen An-

stalten und Zeitschriften innerhalb der Synodalkonferenz, Postal Rules and Regulations und die üblichen Adressenlisten. Neu und wertvoll sind die statistischen Angaben über unsere Synode. M. L.

**Lutheran Annual 1920.** Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

Every teacher should consider it his duty to draw the attention of his pupils to this *Lutheran Annual*, and, if possible, teach them how to use it in order to become better acquainted with the Synod. The fact that our children, our youth, and our adult members are not made intimately acquainted with our synodical affairs is detrimental to our entire church-work.

**Catalog of Concordia Publishing House, St. Louis, Mo. 1919-1920.**

Concordia Publishing House is wide awake! It has been adding some innovations, and promises still more for the next issue. It intends to add titles issuing from other publication houses, together with signed short *critiques*. It lists German and English publications, and among these a great number of books for the Christian day-school and Sunday-school. The teacher will do well to peruse the pages of this catalog before he makes his selections from that of any other publishing concern.

**Doktor Martin Luthers Kleiner Katechismus.** Herausgegeben von C. Gausewitz, Pastor. Im Auftrag der Ev.-Luth. Synode von Wisconsin u. a. St. Deutsch-englische Ausgabe. Northwestern Publishing House, Milwaukee, Wis. Preis: 35 Cts.

Es ist dies ein neuer Katechismus, mit Fragen und Antworten zur Erklärung und Anwendung und mit Schriftzeugnissen versehen. Zuerst wird der Kleine Katechismus: die sechs Hauptstücke, Gebete und Hausstafel, gegeben; darauf kommt die Einleitung, nämlich: „Vom Katechismus und von der Bibel“, worauf die Erklärungen der sechs Hauptstücke folgen. Den Schluß bilden die „Christlichen Fragestücke“, denen noch drei Fragen hinzugefügt sind: „21. Was sollst du aber tun, wenn du krank bist und nicht zum Tisch des Herrn kommen kannst? 22. Wann ist dazu die rechte Zeit? 23. Wozu sollst du das tun?“ Der Katechismus unterrichtet in einer klaren und gründlichen Weise in den Heilswahrheiten und ist reichlich mit Sprüchen und Schriftlektionen versehen. B. C. R.

**Seventy-Five Composition Outlines and Fifty Exercises in Diction.** By Alb. H. Miller, Instructor in English and Science in Concordia Teachers College, River Forest, Ill. 96 pp. Flexible cloth cover. Second edition, revised and enlarged. Price, 40 cts.; discount in quantities. Published by the author, 511 Bonnie Brae, Oak Park, Ill.

How well this little book has been received may be seen from the fact that within two years a second edition had to appear. It differs from the first in that "Fifty Exercises in Diction" have been added, that the various subjects have been rearranged in such a manner that the simpler and easier outlines appear among the first, and that the booklet presents a neater outward appearance. Considering the addition and the improvements, and, above all, the high cost of material, one is surprised that the new edition costs only five cents more than the first edition. M. L.

### Einführung.

Am 12. Sonnt. n. Trin. wurde Kand. Emil Wardin als Lehrer an der Schule der Immanuelsgemeinde zu Bay City, Mich., eingeführt von P. Paul Budach.

### Altes und Neues.

#### Inland.

Das Mühlenberg-College zu Allentown, Pa., eröffnete das neue Schuljahr mit 100 neuen Schülern. Im ganzen befinden sich 230 Schüler auf dieser Anstalt. M. L.

Das Western Theological Seminary (United Lutheran Church) wurde von Atchison, Kans., nach Fremont, Nebr., verlegt und dort mit dem Midland College verbunden. Außer den Vorlesungen der Fakultät sollen von besonders dazu eingeladenen Männern Spezialvorträge gehalten werden über Heidenmission, Katechetik, Sonntagschule, Seelsorge, Innere Mission usw. (Lutheran.)

Das norwegisch-lutherische St. Olafs-College wird von 347 Studenten und 326 Studentinnen besucht; das ist eine Zunahme von 223 im Vergleich mit dem vorigen Schuljahr. Das norwegische Luther-College in Decorah, Iowa, führt 4 high school- und 4 college-Klassen, hat 16 Lehrkräfte und eine Fundierungssumme von \$278,000. (3. u. A.)

**New Compulsory School Law in Delaware.** — For the first time in the history of education in the State of Delaware children between seven and fourteen years of age are compelled to attend school every day school is open, or at least 180 days. Children fourteen to fifteen or sixteen years of age who are not regularly employed, and who have not completed the eighth grade, must also attend school every day, while children of the same age may remain out of school until November 1, provided they are regularly employed at home or elsewhere. These children, however, beginning with November 1, must attend school for at least 100 days.

#### Ausland.

Das „Ev.-Luth. Kirchenblatt für Südamerika“, eins der Wechselblätter des „Schulblatts“, hat mit dem 1. Oktober nach fast zweijähriger Unterbrechung wieder sein Erscheinen gemacht. Das Blatt mußte nach Brasiliens Kriegserklärung an Deutschland eingestellt werden, weil in deutscher Sprache nichts publiziert werden durfte. M. L.

Das Concordia-College unserer Schwester synode in Australien wurde im Monat August von der Influenza heimgesucht. In kurzer Zeit wurden fast sämtliche Schüler und einige Professoren mit ihren Familiengliedern von der Seuche ergriffen. Obwohl einige Schüler sehr ernstlich erkrankt waren, ist doch keiner der Seuche erlegen. Die Anstalt wurde unter Quarantäne gestellt, und nachdem die meisten Schüler sich wieder erholt hatten, wurden auf Rat der Gesundheitsbehörde den Schülern einen Monat lang Ferien gegeben. M. L.